A MITE

Cast into the

TREASURY

Of the Famous

City of London:

BEING

A Brief and Methodical DISCOURSE of the Nature, Causes, Symptomes, Remedies and Preservation from the PLAGUE, in this Calamitous Year, 1665.

Digested into Aphorismes, by

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Doctor in Physick, *Colleg. Lond*

Io son medico non di parole ma d'effetto. Cardan.

The Second Edition, Revised and Enlarged by the Author.

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To the Right Honourable

Sir *JOHN LAWRENCE* Knight,

Lord Maior of the City of *LONDON*:

With the Right Worſhipfull the *ALDERMEN* his Brethren.

MY LORD,

I ſhall not be ſaid of me, that I worſhip the Riſing Sunne, for this ſheet of Paper cometh to kiſſe your hands upon your declination. And as for ye, Right Worſhipfull, my reſpect hath been alwayes ſuch to your Honourable Court in general, and to all the Worthy Members of it in particular, that the truth is, I would have done it ſooner, but that I expected God Almighty would have been pleaſed to remember his mercy, and to ſtay

his avenging hand, and that people would have been more carefull of their own preservation; but seeing the calamity to continue, and the infatuation of the Vulgar to be such still, as to suffer themselves to be deluded by every frivolous præscriptions of Physick, and perswasion of ignorant men, I have here undertaken to rectifie their understanding, and to shew them, there is means in Nature both for the Cure, and præservation from this Disease; and to this purpose I have forced my self to appear upon the Stage, and to do that, which no body hath yet attempted, which is, to give some few, short and perspicuous rules, whereby every one may know how to cure himself, and his family with a small charge. My Lord, and Right Worshipfull, You shall find nothing but Truth in this Paper, neither would I have been so impudent, as to præfixe so many Honourable Names to a Thing that were illusory, and of this consequence: The only aim I have in it, is the Publick good, and that ye may know I am

Your most humble, and

affectionate Servant,

GARENCIERES.

A Mite cast into the Treasury of the famous City of LONDON, &c.

Aphorisme I.

THE Plague is an acute, contagious, epidemical and poisonous Feaver, accompanied with either a Botch, a Carbuncle, or Red-spotts, like Flea-bites, vulgarly called the Tokens.

II.

That it is Acute, is seen by the effects; for it killeth within foure or five days, at the most; it is Contagious, because its poison is easily imparted, and communicated from one to another; it is Epidemical, because it seazeth upon all kind of people indifferently; it is Poisonous, because it slighteth all remedies by which other diseases are cured, that proceed either from intempery obstruction, or putrefaction.

III.

The pulse who is the faithfull messenger of the heart, is chiefly to be taken notice of for the discerning of this disease, for it is alwayes, Quick, Small, Obscure and Intermittent, the quickness proceedeth from the Feaver, the smallness from Debility, the obscurity from the Malignity, and the intermittency from Oppression.

IV.

Though the Plague cometh unawares, and ſeaſeth upon a man on a ſudden, yet ſuch is the infinite mercy of God, and the providence of Nature, that it giveth alwayes warning enough to any one that will be curious to obſerve it.

V.

The warnings are either a ſudden Head-ache, or a Vomiting, or a Faintneſſe, with a chilneſſe, or a looſeneſſe.

VI.

Each of theſe Symptomes ſheweth, what part of the body hath been firſt infected; the Head-ache indicates the Braines; the Vomiting the Liver, becauſe of its proximity to the Stomach; the Faintneſſe, the Heart; and the Looſeneſſe, the Stomach and the Gutts.

VII.

When therefore any one upon a ſudden, and without evident cauſe, findeth himſelf ſeiſed with either of theſe foure Symptomes, (now the times are contagious) let him conclude he is infected, and fly to remedies without the loſſe of a moment of time, *Nè ſerò ſapiant Phryges.*

VIII.

The Plague is one of the eaſieſt diſeaſes in the world to be cured, if it be taken within four hours or ſix at the moſt, after the firſt invaſion, otherwayes, and for the moſt part mortal. This is the chief, and principal cauſe of ſo many mens loſſe. If people would obſerve this rule, I would undertake by the grace of the Almighty, and without bragging (I believe moſt men that know me, will believe me) to cure nineteen of twenty; and therefore I ſay, that people periſh not ſo much by the difficulty of the cure, as becauſe God Almighty hath taken away their judgment, that they ſhould not ſee, nor believe the means he hath appointed for them: *Quos perdere vult Jupiter, prius dementat.*

IX.

IX.

The causes why so few escape are these. The scarcity of able Physitians willing to attend that disease, the Inefficacy of common remedies, the want of accommodation, as cloaths, fire, room, dyet, attendants, the wilfullnesse of the patient, his poverty, his neglecting the first invasion, and trifling away the time till it be too late; A vapouring Chymist with his drops, an ignorant Apothecary with his blistering plasters, a wilfull Surgeon with his untimely Lancing, an impudent Mountebanke, an intruding Gossip, and a careleſſe Nurse.

X.

Is it not a strange infatuation for people so to slight their lives, as to cast them credulously upon the trial of a drop of I know not what; of a water of I know not whom, and to neglect those remedies, which for the space of 1600 or 1700 years, have been found grounded upon reason, authorised by the best Physitians in all ages, and approved certain by a constant experience?

XI.

Let every one beware of those that set up bills for the curing of this and other diseases; *Good wine needs no bush*; the wonders they promise, lay an ambush to your purses, and their care of your health, is lesse then that of your wealth.

XII.

Let no body think that the causes of the Plague proceed from any Intempery in the elementary qualities of humane bodies, or from any ordinary putrefaction: It is either the immediate will of God, who sendeth us that scourge for the punishment of our sins, as appeareth in the holy Scripture, by the *Ægyptians* and the *Jews*; or from a peculiar and mediate disposition, and configuration of the Starrs and Planets.

XIII.

He that shall consider that the seasons of the year are out always

always equal, but some summers are cool, others hot, others moist, and so of the rest of the seasons; That some years bring forth one kind of vermine, others another; Some a peculiar murrain to horses, others to sheep, which will not hurt mankind; will not deny but that also some diseases may happen to mankind, which will not be hurtful to beasts; and that some position of Planets and Starrs, may bring Warrs, others inundations, others pestilences, &c. which changes are most commonly preceded and forewarned by some extraordinary Meteor, as this sad Plague hath been by the last unhappy Comet.

XIV.

If the Starres and Planets being in a benigne position do cheer up and preserve the life of all things, why then being in a malignant aspect, shall they not produce and send forth things that are enemies to our lifes? Therefore let it be concluded, that from whence comes first the safety and preservation of all things, from thence also proceeds their death and destruction.

XV.

As there is a peculiar disposition in the heavens, which causeth, and sendeth forth the seeds of Pestilence; so there must also be a special preparation in Countries, and bodies to receive it. Hence it is that some are more apt to receive the infection then others. The causes of both these dispositions, are above the knowledge of humane understanding.

XVI.

This malignant and occult quality of the Plague, lieth chiefly in the spirits, or spiritual parts of their blood; hence it is that the patients are neither thirsty, nor their urine altered, unlesse there be some other distempers joined with it.

XVII.

In a pestilential constitution of the air, there is scarce any other disease raigneth, but the Plague, or some few others that

that will turn into it, by reaſon of the contagion and infection: therefore moſt part of the diſeaſes mentioned in the bills of Mortality, as Feavers either ſimple or ſported, griping of the Gutts, Surfeits, Toothaches, and Wormes in Children, Looſeneſſe, bloody Fluxes, &c. let them be accounted peſtilential, and ſo be proceeded againſt acccordingly.

XVII.

The poiſon of the Plague being aerial, cometh into bodies diſpoſed to receive it by that motion of our Lungs, called by the Greeks διαϛολὴ, which is the drawing of our breath, and if not timely expelled, whiles it is yet ſpiritual, it fermenteth the whole lump of humours, and corporifyeth it ſelf in the leaven of them, from whence afterward it cannot be expelled, but as it were body and ſoul muſt go out together, ſometimes under the ſhape of a botch, other times of a Carbuncle: as for the red ſpots like fleabits, they never appear till nature be quite ſpent, and death at the door, their apparition being the laſt ſtrugling of oppreſſed nature, endeavouring by a lightning againſt death, to expell what is is noxious; and becauſe of her weakeneſſe, they are diſperſed into ſeveral particles, and remain between skin and fleſh as an imperfect Criſis, and ſigns of the diſeaſe, and therefore called *Tokens*.

XVIII.

It being the property of this Peſtilential diſeaſe to ferment the humous of the body according to its ſpecifical determination. If it happen that before hand they be fermented by ſome notable diſeaſe, the Plague will hardly faſten upon them, becauſe the Idæa of the firſt diſeaſe hath prepoſeſſed the place: Therefore to our no ſmall admiration have we often obſerved the moſt ſickly people in a peſtilential conſtitution of the air, to fare the beſt, and chiefly the Scorbutical and Pocky ones, as if theſe two bits were too tough for the Plague to faſten upon.

XIX.

In this is seen the præposterous opinion of those that in pestilential times refuse to keep Pigeons in their Houses, and inhumanely butcher Catts and Doggs, and after that leave them in heaps to putrify in the streets, or unburied in fields and ditches, as if the Plague were not sufficient to do its work without the addition of this new infection, or would sooner stick to a beast, then to the particular subject of mankind to whom it is determinated by nature, or rather by the author of it.

XX.

As it cannot be denied that there is such a thing as Contagion, which is a disposition in nature to impart something from one body to another, so must we be very cautious in not attributing all the causes of the Plague to it, therefore let every one rest satisfied, that the seeds of pestilence are formally in the air and materially in the constitution of our own bodies, to the avoiding of which, after the amendment of life and trust in Gods providence, nothing can conduce more then a wholesome and temperate dyet, and a moderate use of the six things called by the Physitions Non-natural, and a heart void of fear, the thing called contagion being for the most part only a prejacent disposition in the body capable of receiving the Plague.

XXI.

No rational man can deny the strange effects that the passions of the soul do work upon the body, as is seen in Women with Child, whose Children bring commonly into the World the signes of their Mothers desires or aversions. Now fear being a passion wherein a man is apprehensive and sollicitous of future evils, in that passion the spirits are put to a flight, and hush themselves in their lurking places, whence it cometh that people frighted grow pale, tremble, cry, *&c.* and thus the faculties of the body being disarmed,

the

the peſtilential ſpirit that hovers in the air printeth his character upon the humours without contradiction, and ſealeth them into that particular determination of the Plague.

XXII.

If the Plague were only imparted by contagion, how ſhould he have it who is the firſt perſon Invaded? Why ſhould ſo many people, that have ſpared neither paines nor coſt to avoid it, nevertheleſs meet with that enemy, when they think him the furtheſt off? and why ſhould three be viſited in a houſe, though (praiſes be to God) they eſcaped death, and foure ſpared, as did happen to me? why ſhould not I and ſeveral others that have been daily converſant with the dying, aſwell or ſooner be ſeaſed, then many that did run from infectious places, who carrying their fear with them, have alſo found that diſeaſe as powerfull in the Country as in the City. Thoſe in the mean time that have eſcaped upon that ſcore in the Country, owing their preſervation meerly to the opinion they had, that being out of the City, they were out of danger, and ſo living without fear, gave no admittance, but ſhut the door to the diſtemper.

XXIII.

It hath been hitherto a general opinion among the beſt Phyſitions in all ages, that it is the nature of the Plague to be more outragious in its beginning then in its declination, as if it ſhould grow tame by continuance; but he that ſhall conſider, that the Plague in its beginning ſhaketh only thoſe fruits that are more ripe and near to putrefaction, that towards its declination people groweth better inſtructed in the cure of it, and (which is the point) by conſtant uſe and experience leſſe fearfull, may chance to alter his opinion.

XXIV.

As concerning the naturall cauſes that might concur to make this year 1665. more ſickly then others in *England*; Let us give the chief place to that extremity of cold weather

we had laſt Winter, and to the want of Fuel which did diſpoſe our bodyes to a degree of rottenneſſe greater then ordinary. Let us alſo conclude with *Hippocrates*, that if the ſeaſons of the year do not keep their harmony, peſtilences muſt be expected. Now it is obſervable that by the long continuation of the late Winter, we had little or no Spring, but the Winter ended almoſt with the begining of the Summer, ſo that in ſtead of a Spring which ſhould have gently and leaſurly thawed the humours that were accumulated in ſo long a while, the Summer came who cauſed them to overflow, and ſo ſuffocated the natural heat, that it could not concoct them, but turned them into a putrid conſtitution capable with facility to admit the character of the Plague.

XXV.

If beſides theſe reaſons any one will aſcribe ſome ſhare of the cauſes to the laſt Comet, and argue thus. A Comet is a Meteor compounded partly of a vapour and partly of an exhalation exquiſitely mixed together, which having aſcended as high in the air as his nature will permit, is their kindled by the light of the Cœleſtial bodies as are ſeveral other Meteors, namely that called *Stella cadens*. Its being laſteth till the oily parts be conſumed away, that being done, the reſt turn to aſhes, which lighting upon ſome particular Countries, cauſe the ſeeds of peſtilence, by their noiſome Sulphureous ſtink, and this may have been the fate of *England* this year. If any one I ſay would argue thus, I ſhall rather commend his ingenious fancy, then go about to diſprove it.

XXVI.

The unſeperable vanity of Chymiſts perſwades them, that they ought to have the greateſt ſhare in the cure of this and other diſeaſes, and that no weapon is efficacious in Phyſick, but what hath been hammered by their Vulcan, not conſidering that thoſe remedies they call Chymical being reſolved into their principles of Salt, Sulphur, and Mercury, do

do by that ſeparation looſe their Specifick qualities, which conſiſted in the harmonical proportion of all theſe things mixed together by *Galen* called Temperament, known only to Nature, and denied to Art. Therefore let them firſt take a Loadſtone, and ſeparate the Elements of it, and with all their Art joyn them together again, and cauſe them to draw Iron, or turn to the North-Starr (which are the ſpecifick qualities of the Loadſtone) and then we ſhall believe them. Upon that ſame ſcore their bragging of their fixed Medecines, as Mercury, Antimony, &c. is eluded: for either they are not fixed, or they are fixed; if they be not fixed, but reducible into their own nature, then are they ſtill Mercury, and Antimony, and conſequently poiſons: if they be fixed, then have they loſt by the tyranny of the fire both their elementary and ſpecifick qualities, reſerving only that of Empyreum, which being not capable of dilatation is alſo incapable of Actinoboliſme and energy. *Quis à mortuis vitam expectet?*

XXVII.

Theſe inconveniencies, and many more attend thoſe, who being either by lazineſs or want of natural parts incapable of the beſt learning, & ſwelled with their own pride, think by a ſhort cut to make themſelves great Doctors, if they can but diſtill Roſe-water, or extract Salt of Plantain to the deſtruction of mankind, and their own confuſion, imitating in that thoſe petty foggy Lawyers of *Cicero's* time. *Qui cum in jure nihil profeciſſent ad rubricas ſe contulerunt.* Let this be ſaid without offence or diſparagement to the true Hermetiſts, between whom and the Chymiſts, there is no more compariſon then between a Spaniſh genet and an Arcadian aſſe.

XXVIII.

This peſtilential Feaver being of different nature from all others, and killing only by its malignity, and poiſonous qua-

lity,

lity, and not by any preternatural heat, or Intempery; requireth also a peculiar way of cure, which is by cordials, and sudorifick Antidotes, all other evacuations, as purging, bleeding, vomiting, clystering, &c. either procured by art, or accidentally happening being mortal. The reason of it is, that the intention of Nature for the cure of this disease (as of all others, which proceed from poisonous qualities) is to thrust, and expell the disease from the center to the circumference, and so to preserve the heart, which is the fountain of life. What can therefore a Physitian (who is but a minister, and servant of Nature) answer for himself, if while she is busied about her work, he goeth by his revulsions of purging, bleeding, clystering, &c. to disturb her, and take her away from her intention, and so to compell her in a manner, to bring the disease back again from the circumference to the center? Doth not even common experience teach us, that if you broach a barrel of Beer whileſt it is working, you destroy the intention of Nature, and the Beer will never be good for any thing? What I say of the Plague, let it be said also of the small pox.

XXIX.

Therefore assoon as any one findeth himself stricken with any one of the foresaid symptomes, *viz.* a Head-ake, Vomiting, Faintnesse, or loosenesse, (now that the times are contagious) let him presently repair to a clean and warm roome, and let a light fire of wood be kindled in the chimney, to consume and destroy all the infectious vapours, that proceed both from the air, and the infected party. Let the patient be presently put into a warm bed, himself wrapped in a sheet and blanket, having first put off his shirt; that when he cometh to be dried, you may not be put to the trouble of pulling of his wet shirt, then give him one dragme of our Antidote dissolved in four ounces of *Carduus* posset, and covering him with cloaths very warme all over,

leaving

leaving only his reſpiration free, and putting a warm brick to the ſoles of his feet, and another to his knees, let him ſweat as long as he is able, or at leaſt for the ſpace of three or four houres, and be not afraid he ſhould faint, if he hath breath enough.

XXX.

If it ſhould happen, as it doth commonly to thoſe that are firſt taken by a vomiting, that the patient ſhould caſt up the Antidote, you muſt give him another doſe, and if he ſhould caſt this alſo, give him a third, and ſo continue ſtill, till he keepeth it once; for he will never caſt it up afterwards, and though he ſhould, yet by having taken it ſo often, ſome of the qualities of it will remain behind, that will work their effect.

XXXI.

Children, that cannot, or will not take the remedy, muſt be compelled to it by powring it into their throat, with an inſtrument called by the Greeks ἐμβατὴρ, which is a kind of a ſpoon with a cover having a ſpout to put into the mouth, and powre it down.

XXXII.

The patient having ſweated three or four hours, (the more the better) you muſt give him a little more breath, and begin to take off the cloaths by degrees, and when you have dried him very well with warme cloths (which all this while muſt hang by the fire with his ſhirt) then pull away the wet ſheet and blanket from under him, then give him his ſhirt, and after that drie his head, and take heed by all means, that any cold air ſhould come into the room. After you have dried his head ſufficiently, and that the party begins to cool, give him to drink leaſurely two ounces of our Cordial water, which is of an admirable vertue in this caſe, and alſo in all faintneſſes, ſwoonings and poiſons. This will refreſh him ſo ſpeedily and wonderfully, that he will preſently

ſently forget the tireſomneſſe of his ſweating.

XXXIII.

When he is quite cold, give him to eat any thing he hath a mind too, ſo that it be of good juice, and eaſie digeſtion. Let his drink be ſtrong Beer luke warm, or ſome generous Claret-Wine; for as we have ſaid before, this Feaver differeth from all others, and whereas in others we ſubſtract meat, and ſtrong drink as much as we can, we muſt in this allow them, it being only a malignant quality, in which good meat and drink cannot hurt, but rather allay it; as alſo becauſe the patient would not be able to ſweat twice a day in this manner (which of neceſſity he muſt do if he will ſave his life) unleſſe his ſtrength be repaired with good nutriment.

XXXIV.

This courſe of ſweating twice a day, muſt be continued for four dayes together, or five at the moſt, in which ſpace of times all the peſtilential poiſon will expire, and if this be carefully done, and attended, there is no Plague ſo ſtubborn of any kind whatſoever, but muſt yeild.

XXXV.

Although the danger be over in four dayes, yet will it not be amiſſe to make uſe ſtill of cordials now and then, for it is not only neceſſary to drive away the peſtilential poiſon, but alſo to ſtrengthen the noble parts upon whom it may have made an impreſſion, the malignity of a thing being not only in the cauſe, as *Galen* ſaith, but alſo in the parts to whom the cauſe did adhere.

XXXVI.

A word may ſeaſonably be ſaid here concerning the vanity (that I may not ſay Impoſture) of Amuletes and perfumes, which ſome ignorant people have of late endeavored to put in credit, to their own private benefit and the coſening of the publike; as for Amuletes which are little baggs

baggs full either of Mercury, or Arſenick, Antimony, Toades powder, and ſuch other poiſonous things, to be worn about the heart; I pray what relation hath the Plague with Minerals and Serpents? have we not ſaid before, that the proper determination of its poiſon is to mankind, to which it will particularly ſtick and to nothing elſe? how can it then be expected that theſe poiſons will preſerve a man from it, and not rather poiſon the party that wears them by their intoxicating evaporations, as hath been found by wofull experiences, and remarked by ſeveral grave authors, and concerning perfumes though it cannot be denied but that they are uſefull to take away the dampiſhneſſe and muſtineſſe of roomes and cloaths, yet can they avail nothing as to preſervation from the Plague, whoſe ſpirit hovers in every corner of the air, and will ſeaſe upon a fearfull man in ſpight of all the perfumes in the world, though he were ſhut cloſe in a box.

XXXVII.

There is a peculiar kind of Ichor or moiſture in men's bodies wherein the Plague doth fix its ſeat, hence it is that other Animals are exempted from it, and when that ſpecifical Ichor in man is ſpent, either by the cure of ſweating, or by the running of the ſores, he needeth not to fear the Plague again for that year, and it may be for all his Life.

XXXVIII.

I muſt here take off a ſcruple that hath been the cauſe of many peoples loſſe, and doth ſtill a great deal of miſchief, which is, that many who think themſelves judicious and backed by the authority of ſome Phyſitions, who had their notions by hear-ſay, do hinder and forbid people to ſweat as much as they can, for fear they ſhould faint, or (as the Vulgar ſaith) ſweat their marrow out of their bones. But let all theſe people know, that one quarter of an houre of the diſeaſe ſtaying in the body, doth more hurt and weaken

the party more then three houres ſweating, therefore let no man flatter himſelf in that if he loveth his life, but ſweat as long as he can, or find himſelf weary, and then let him be taken of as aforeſaid, and give me leave to tell you, that I never ſaw any one faint that took the remedy, but only perchance grow a little weary. Nay I have cured many by one only ſound ſweat of ſix houres, whoſe botches went away by the inſenſible tranſpiration, and they remain ſound and healthy to this day.

XXXIX.

I find among authors three principal and different opinions concerning the nature and cauſe of the Plague, ſome will have it to proceed from a notable exuperancy and inequality of the firſt qualities in the air; others aſcribe it to a putrefaction ingendred from thence; others again attribute it to a peculiar and inexplicable malignity far different from either intempery or putrefaction. Let us examine them all according to that brevity we have propounded to our ſelves.

XL.

As for the firſt, though it be certain that the Plague as all other acute diſeaſes, groweth worſe in hot ſeaſons then in cold ones, as in Summer and Autumne more then in the Winter and the Spring, yet becauſe it hath been obſerved by the Antients, and by our forefathers, that many Summers have been extraordinary hot, and yet free from peſtilence, and that ſome times a Plague hath begun in Winter, and ended the Summer following, it is not probable that the exuperancy of the firſt qualities can be the cauſe of it,

XLI.

It is not likely neither that it ſhould be a putrefaction in the air, for then all other living creatures that breath the ſame air as we do, would have their ſhare of it, neither can it be eaſily conceived how a ſingle putrefaction can generally infect ſo many ſeveral Countries and bodies at once, as has been often ſeen, for if it were offenſive to ſome conſtitutions, as for example to hot and moiſt bodies, yet it would of neceſſity ſpare them that are hot and dry, but we ſee them fare all alike; beſides this if a peſtilential conſtitution of the air doth indifferently rage both in Winter and Summer, in dry and rainy weather, in temperate and intemperate, and ſo obſcurely that no putrid ſmell or ſent can be perceived by

any

any ſenſe, who dareth aferm putrefaction to be the cauſe of it?

XLII.

Let us therefore conclude in favour of the laſt opinion, and ſay with *Fernelius*, that the peſtilence is a certain filth in the air, begot there by a peculiar poſition, aſpect and configuration of the Cœleſtial bodies, and altogether noxious and enemy to mankind and far different from intempery or putrefaction, and ſo hidden from our ſenſes that we cannot perceive its nature till it hath ſtriken us, and made it ſelf known by its effects and conſequences.

XLIII.

It remaineth now we ſhould ſet down what conſtitutions of bodies are more liable and obnoxious to it.

XLIV.

In the firſt place, concerning Age; Children are more ſubject to it then young men, and theſe more then old men, and again women more then men, and chiefly thoſe that are with child or want the benefit of nature. *Prompte enim putreſcunt calida & humida corpora*, ſaith *Hippocrates*,

XLV.

As concerning temperaments, the hot and moiſt, and cold and moiſt, are more ſubject to it then the hot and dry, and cold and dry. Therefore the Sanguine and Phlegmatick, fall ſooner then the Melancholick and Cholerick: and thoſe that are full of groſſe and raw humours, then thoſe that are in perfect health, and ſo conſequently the debauch then the temperate, the looſe then the continent, thoſe that feed upon meates of bad juice and hard digeſtion, then thoſe that fare delicately, and thoſe that converſe in Cities with all kind of people, then thoſe that breath in a pure air, and keep themſelves from much company.

XLVI.

The paſſions of the ſoul alſo (to wit) anger, grief and fear, diſpoſe the bodies very much to it, yea we have often obſerved temperate people and of a ſound conſtitution, who otherways might have lived free from the diſtemper, yet as it were allure it to themſelves by a continual apprehenſion and meditation of its nature and danger.

XLVII.

Now ſomething of the Prognoſtiks, and firſt of thoſe that are hopefull, which are theſe. When one hath a ſwelling before he

heart ſick, if his pulſe keepeth ſtrong and equal, if the ſwelling encreaſeth ſpeedily, and cometh to maturity and ſuppuration, if his ſpeech and reſpiration continueth free; If he liveth above 5. days from the time that he was firſt taken ill.

XLVIII.

One the contrary, thoſe are to be thought in a deplorable condition, who have the peſtilential Feaver, immediatly after a fear or a violent exerciſe, who are taken at firſt with a great heavineſſe and drowſineſſe, accompanied with a ſmall and intermittent pulſe, who are troubled with frequent faintings and cold ſweats, whoſe Botches and Carbuncles ſink back again, or turn green or black, and thoſe to whom happen ſome notable evacuations, as of bleeding, looſeneſs, &c.

XLIX.

The reaſon why the Plague killeth commonly within foure days is twofold, the firſt is becauſe its poiſon is extraordinary ſubtle and aerial, the other is becauſe its proper antipathy is againſt the heart, as that of *Lepus Marinus* is againſt the lungs, and of *Cantharides* againſt the bladder, ſo that it may be properly called, *Morbus cordis*.

L.

Seeing therefore that this way of cure is ſo eaſy, ſo cheap, and ſo quick: I cannot but wonder at the impudence of many, *qui impune ludentes de corio humano*, promiſe the cure with a few Chymical drops, Mineral Bezoart, and ſuch like trumperies, and at the credulity of thoſe that believe them.

LI.

But becauſe in reprehending others we our ſelves ſhould not be found faulty, and thought in this publick calamity to ſeek our own intereſt, by concealing what our Antidote is, we do ingeniouſly and publickly declare, that it is nothing elſe but the Treacle of *Andromachus*, vulgarly called *Venice-Treacle*, ſo much celebrated by *Galen*, & ſo much authoriſed by

by the constant experience of all subsequent ages, to which we have added a little of the tincture of *Saffron*, for their sakes chiefly that have contracted the Plague by a fright, and whom we have alwayes found the hardest to be cured, because of the sudden and deep impression it maketh upon the vitals. Saffron being one of the most noble Cordials, and of the most quick and sudden dilatation.

LII.

This noble remedy, called *Venice-Treacle*, being taken in time, is the only Antidote against all Plagues, Poisons, bitings, and stingings of venemous Beasts, a present help to the Falling-Sickness, and Apoplectical fits, to the Palsy, Tiffick, spitting of Blood, Jaundies, Dropsy, Colick, and all kind of Melancholy, the Gout, Madness, &c. It procureth the natural courses in Women, openeth obstructions, expelleth dead children out of the Womb, strengthneth the Braines, the Liver, the Stomack, the Heart, and (in a word) the whole body, and preserveth it from all contagion and putrefaction.

LIII.

Our Cordial and miraculous water is thus made. Take of *Venice-Treacle* one pound, of the roots of *Cypress*, *Tormentill*, *Enula Campana*, *Dictamnum*, of each one ounce, *Angelica*, and *Carduus Benedictus*, leaves of each one handfull, of the four *Cordial-Flowers*, of each a quarter of an ounce, of *Saffron* a quarter of an ounce, cut the roots and leaves small, and dissolve your *Treacle* in a pint of *Rose-Water*, then add to all that four quarts and a pint of the best and strongest *Claret-Wine* you can get, steep all in a vessel close stopped a whole night, in the morning still it in *Balneo*, and draw two quarts of the first water and keep it for your use; you may draw the rest of the liquour too if you will, but keep it by it self, and sweeten the first pottle of water with half a pound of loaf Sugar, and keep it in a glass well stopped for your use.

Where-

LIV.

Whereas we have ſaid before that the peſtilential Feaver was alwaies, or moſt commonly accompanied with either of th ſe three Symptomes, to wit, a Botch, a Carbuncle, or the Tokens: We ſay now that for the Tokens, they require no particular cure, but only the general one of ſweating; but the other two muſt have a peculiar one for themſelves, beſides that of ſweating; and therefore firſt concerning the Botch.

LV.

A peſtilent Botch, is a ſwelling or tumour growing moſt commonly in the Emunctories of the bodie, as behind the ears, in the arm-pits, but moſt frequently in the groin. Its figure in the beginning is oblong, with (as it were) a ſtring or a ſinew along in the middle of it, but by degrees it groweth round, and of the breadth of ſome times 2. or 3. or 4. fingers. The cure of it is firſt with a Cupping-glaſs to draw it forth as much as you can, and then bring it to maturitie and ſuppuration, with either a drawing pultis or plaſter.

LVI.

The pultis is thus made. Take of roots of Cumfrey and Lilies, and of Onions, of each one ounce, of the leaves of ſorrell one handfull, fry them tender with ſweet butter, then ſtamp them altogether, and add ſome oil of Lilies, Hoggs greaſe, Mithridate, and Yeſt, and make a pultis to be applied warm upon the Botch, and to be renewed once every twelve hours. It will ſpeedily draw forth, maturate, and break the Botch As for a plaſter, you ſhall find none better then that which is made of equal portions, of Pitch, Galbanum, and Diachylon cum gummi, melted together upon a ſoft fire. The Botch being broken, the common ointment called Baſilicon will ſuffice for the cure and cicatrization of it, dreſſing it twice a day, till it be quite whole.

LVII.

A peſtilential Carbuncle appeareth at firſt like a tumour

or

or puſtule, as if the fleſh had been burnt in that place, and is at firſt about the bigneſſe of a pins head, or a little peaſe, but ſometimes groweth to a fearfull bigneſſe; it is of a round and ſharp-pointed figure, and ſticketh ſo faſt to the part, where it groweth, that the skin cannot be looſened from the fleſh. There is a great heat, burning and pain, as if the part was pricked with needles, with an unſufferable itching. When the tumour groweth bigger, there appeareth in the middle of it a puſtule, like thoſe that appear where the fleſh hath been burnt; Any body would think there is ſome matter in it, but when it is open no matter cometh out, but the fleſh under looketh black and cruſtie, as if it had been burnt with a hot Iron. Round about it the fleſh is of ſeveral colours, as the rain-bow, red, purple, black, and alwaies ſhining as pitch or ſeacoles In every Carbuncle there is a feeling as it were, of a great weight, as if the part was cruſhed with a heavie lump of lead, and tied too hard with a ſtring. Thoſe that go back again into the bodie after they have appeared, or being brought to ſuppuration do grow drie on a ſudden, are mortal, Theſe Carbuncles proceed from an aduſt, cholerick and melancholick blood, and are more frequent in hot Countries, as the botches are in the cold ones.

LVIII.

The cure of a Carbuncle is to bring it to a ſoftneſſe and ſuppuration: therefore firſt take Mallowes and Violet leaſs, the roots of Lilies, Linſeed in powder, Figgs ſliced, Plantain, Hemlock and Houſleeke, boil all in a ſufficient quantity of running water, and make a fomentation to be uſed four or five tims a day, and after the fomentation apply this pultis lukewarm; Take of Mallowes and Violet leafs, Sorrell, Houſleeke, of each two handfulls, fry them in ſweet butter, and ſtamp them afterwards with the yolks of Five Eggs and and four ounces of honie of Roſes and make a pultis to be renewed every 12. hours. Pultiſes in this caſe are alwayes

to

to be preferred before plaisters; because plaisters stop the pores of the bodie, and hinder the expiration of the pestilential venome.

LIX.

Having now in a few lines expressed the nature and cure of the Plague, and its symptomes, it remaineth also we should give some preservative against it. Therefore take of Sage, Rue, Angelica, and Carduus Benedictus, of each one good handfull, stamp all, and boil them gently in a close pipkin with three quarts of very good Claret, till it cometh to two, adding to it three penny waight of long pepper, three quarters of an ounce of ginger, half an ounce of nutmeggs beaten in powder; when the liquour is boiled, strain it, and dissolve in it half an ounce of Mithridate, and as much of Venice treacle, and one dragme of good Saffron, and keep it all in a close Glasse for your use. The dose is two spoonfulls in a morning, fasting one hour after, and then go to breakfast, which is never to be omitted in infectious times.

LX.

The short compasse of three Sheets of Paper admitting no more, I shall conclude, assuring all the Readers, that I have said nothing here, but what is most true, and I am able to justifie by Reason and Experience, as those will find, who shall be pleased to employ me.

From my House in Clerkenwell *Close, near the Church, the 14. day of* September. *1665.*

GARENCIERES.

FINIS.